

LIGHT

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AND MYSTICAL RESEARCH

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SEALED LETTERS: POSTHUMOUS EFFORTS TO REVEAL THEIR CONTENTS

DO THEY SUCCEED? AND, IF THEY DO, DOES THE
SUCCESS REALLY IMPRESS ANYONE BESIDES SPIRITUALISTS?

By CHARLES J. SEYMOUR, Author of *This Spiritualism*.

I AM writing this before seeing the reply which Mr. Salter doubtless will make [see next page—Ed.] to the Rev. C. L. Tweedale's question whether, if a correct description of the contents of Sir Oliver Lodge's sealed envelope should be given through any Medium or Mediums, the S.P.R. would admit this to be a case of Proved Survival.

But of course it is known that a hypothesis exists in advance which relieves determined sceptics—of whom I gather there is a fairly solid *bloc* in the present-day S.P.R.—of the necessity to admit anything so distasteful. This hypothesis is our venerable friend Telepathy.

The argument runs: Sir Oliver was a dynamic mind. Thoroughly to memorise his message he would have thought and thought upon it and thus have made it very tangible and actual. While he lived, that actuality would have been available to the subconscious of other living persons, if only to some with whom he had affinity—perhaps direct to some Mediums themselves.

Or, if you prefer the theory a bit deeper and more professorial-looking, the message became registered in the Cosmic Consciousness, which, as every sceptic knows(!) is capable of being "tapped" by Mediums (though it is odd how sceptics who deny almost everything metaphysical will embrace the Cosmic Consciousness when it comes in handy). That is the theory. We are dismissed!

You cannot *disprove* this theory in either of its forms; and in fact the honest Spiritualist cannot maintain that it is *entirely* without plausibility. For, more and more it is being accepted as true that records of events are impressed upon "matter" (certain psychometric phenomena may be cited): it may be as reasonable, perhaps more reasonable, to argue that an "event" in a mind of the order of Sir Oliver's would make its impression upon something more impressionable than "matter"—some other living mind or minds, to wit.

These tests usually fail. That of F. W. H. Myers,

Sir Oliver Lodge's friend, did. A communication purporting to be from him came through Mrs. Verrall's script on July 13th, 1904, three years after his passing, stating that the envelope he had left behind "had in it the words from the Symposium (of Plato) about love bridging the chasm." And when the envelope was opened this was found to be all up a gum tree. Mrs. Sidgwick, one of the investigators, commented: "Success in such an experiment must necessarily be very doubtful, for there are obviously many difficulties. The depositor may forget his message—I am sure I should—or his Medium may fail to receive or to deliver his message as given." And she went on to make the point I have made: "But a more important reason for questioning whether the experiment is worth repeating is an evidential weakness in it. It is difficult to see how, in case of success, the objection can be met that the message might have been learnt telepathically from the depositor, before his death."

PIECEMEAL PROCESS

The only way that would help to impress sceptics would be for the Spirit-communicator to *send the terms of his deposited message through piecemeal*. That is to say, suppose, just as example, that the message were a line from the poem quoted by the Editor of LIGHT in his leading article in the November 14th issue:

"Faith is the means by which we go to seek undying treasure."

Then, if the word "treasure," signed with the name "Lodge," were received by a Medium in, say, London; next the middle word "means" came through another Medium in, say, Liverpool; then, say, "go to seek" were announced to have come to hand by a Sensitive in America (or elsewhere, as it might be, of course) and so on, until the whole line was complete, that would make the Telepathic or Cosmic Consciousness hypothesis seem sufficiently thin—especially if, as I suggest, the order of the words were inconsecutive, and, also, the sentence which Sir Oliver has left is *not* something that has already appeared in print (for if an extant phrase or quotation were chosen the sceptic might argue that Sir Oliver had possibly used it a number of times when speaking or writing and that the Medium had guessed it).

I have no doubt Sir Oliver anticipated this last "guessing" suggestion and has left a message which cannot be turned up in reference books. I wonder whether he will attempt the piecemeal plan to which I point? It would be like him to do so. At any rate, he must have been well aware of the just-feasible Telepathy hypothesis, and I feel would almost certainly have cogitated ways of side-tracking it.

Until such a plan is attempted, and succeeds, I submit that there is only one class of evidence which

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could be accepted by the thorough-paced but open-minded critic as watertight proof of Survival. (We Spiritualists, of course, each of us, have received a mass of personal evidence which we hold is watertight. I so regard much of what has been given to me. But personal evidence, depending, as it necessarily does, upon a whole range of intimacies, subtleties and nuances between oneself and one's "dead" friends, of which we cannot hope to give a fully satisfactory account to any outsider except by sitting down and writing three or four volumes of autobiography, can never be evidence for the world at large).

CROSS-CORRESPONDENCE EVIDENCE

This class of evidence is the Cross-Correspondence (or, as it is always as well in these cases to impress Science with long words, "concordant automatisms").

And there has already been given to the world a Cross-Correspondence at which Science can fire all its big guns and not make a dent. It is the Myers-Gurney-Hodgson-Verrall-Sidgwick-Butcher series of communications which began shortly after the death of the first-named in 1901, and were continued for a number of years, and which provide, not only to my mind, which can be left out of the account, but to many first-rate minds which have since given attention to this most remarkable case, irrefragable proof both of human Survival (short only of admitting the cheering assurance of extreme Orthodoxy that it is all the work of Fiends) and of highly-intelligent co-operation and a great deal of hard work among that band of the Departed in question to give the proof to the world. I cannot of course here go into the full details. The shortest *precis* would occupy several pages of LIGHT.

The story is familiar to Spiritualists—although apparently often forgotten by many when they are confronted with demands for "really scientific proof."

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The Alliance will be closed from Friday evening, 20th December—re-opening Monday, 30th December.

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If any reader is not familiar with it, he should consult vols. XXI., *et seq.*, of the S.P.R. *Proceedings*.

To anyone who wishes to learn whether Spiritualism is quite respectable intellectually, it will not be time wasted. He will get all the intellectual gymnastics he could desire. The case—packed as it is with erudite and recondite literary quotations, references and allusions, such as could have been thought up only by advanced classical scholars, but many of which came through Mediums (in America as well as in England) some of whom it was agreed by all the observers were by education incapable of citing them; joining up, as it does, odd words and little bits and pieces of sentences which by themselves had no meaning but made splendid sense when slowly and laboriously put together by the investigators on this side—is a classic.

There are records of other impressive Cross-Correspondences in the archives of the S.P.R. The most sinewy Scientific Brains in the world may with confidence be invited to examine them, particularly, as I say, that one devised by Myers and party. But alas! such Brains, for some reason, appear to fight shy of phenomena that can, in very truth, be put under the microscope in a laboratory, and to prefer to say instead—just like the ignoramuses who have no Brains: "Sitting with a lot of old women in the dark—my dear Sir, tush and tosh!"

THE S.P.R. POLICY EXPLAINED

SIR,—In reply to the Rev. C. L. Tweedale's inquiry addressed to me in your issue of the 14th November, it should be stated that the Council of the Society for Psychical Research have, ever since the formation of the Society, as a matter of deliberate policy, refrained from expressing any corporate or official opinion on any of the subjects investigated by it.

This policy, which applies not only to the issue of Survival, but to such other questions as, for example, the reality of Telepathy and the nature of the faculty of Dowsing, has been supported by such ardent believers in Survival as F. W. H. Myers and Sir Oliver Lodge, who realised that corporate pronouncements, especially in a subject like Psychical Research, which is still in its youth, militated against the spirit of impartial inquiry which is essential to the Society's activities.

Although this position has repeatedly been made clear, it is often unfortunately misrepresented as a policy of timidity, or even as implying an official bias against the belief in Survival. I am sure that Mr. Tweedale would be the last person to be a party to this misrepresentation, and I am glad that he has afforded yet another opportunity for putting the facts in their true light.

In due course and after careful examination of the relevant documents, the Council of the Society will presumably make a statement as to the result of the experiment, but it would be idle at the present time to speculate as to what statement would then be made.

It is, however, a matter for consideration whether any description, however accurate, of the contents of a sealed envelope could furnish evidence of so high a degree of cogency as has already been furnished by the Cross-Correspondences published by the Society. Sir Oliver Lodge was well aware that previous experiments with sealed envelopes were defective as evidence of Survival because they did not exclude the possibility, the theoretic possibility, that the contents of the envelope might have been conveyed by subconscious Telepathy from the mind of the author of the writing in the envelope to some other mind during the author's life. This was one reason why Sir Oliver devoted so much time and attached so much importance to the study of Cross-Correspondences.

31 Tavistock Square,
London, W.C.1.

W. H. SALTER,
Hon. Secretary, S.P.R.

REACTIONS TO THE BORLEY CASE

By HARRY PRICE

WHENEVER a new book of mine is published, I am always curious as to the "come-back" that invariably follows. With certain papers—and people—I can usually gauge the reaction: with some people—and papers!—I can always anticipate what they will say, word for word.

But with *The Most Haunted House in England* (Longmans), I was springing on my friends something in the nature of a surprise. I was daring to suggest that some of the phenomena recorded at Borley could best be explained, or accounted for, by the hypothesis that *something* survives (perhaps for a limited period) the grave, and, under certain conditions, as at Borley, can manifest itself. The fact that I was brought up a good orthodox Christian, believing that we *all* survive the grave, makes my suggestion concerning the Borley manifestations not so very startling after all.

As a matter of fact, not one of the reviews of the book (I have seen or heard of about eighty to date) mentions that my suggested explanation does not fit in with the evidence that I so carefully collated. Not all reviewers endorse my conclusions. They are merely silent. But not one *denies* that I had good grounds on which to base my decision.

As the Editor of *LIGHT* pointed out recently (October 31st, 1940), I am not likely to admit that I am a "Spiritualist." Mr. Lethem is correct; I am *not*! And one of the reasons why I am not is the fault of a certain class of Spiritualist whom we all know. To anyone acquainted with as much of the history of Spiritualism as I am, the name must appear detestable. This is not the fault of Spiritualism itself, but is due to the many bad people who have exploited it during the past hundred years.

If I had dared, I could have made my argument that the Borley ghosts might once have been living people even more conclusive. And I will now let the readers of *LIGHT* into a secret.

There is in existence a book of some 150 typed 4to pages, secured by means of a Bramah lock. This "locked book" is important, as it contains verbatim records of all the Planchette writings, séance information, messages obtained through raps and table tipping, local stories, and, I am afraid, local scandal.

All this "evidence," if I can term it so, is very interesting. If it is true, it is vital, as it throws considerable light on certain of the Borley hauntings and their causation, and explains a lot of things. But the contents of this "locked book" (which was compiled by my

most active observer, Mr. Sidney H. Glanville) simply cannot be published, as so many living persons are involved. Perhaps in fifty years' time the contents of the "locked book" can be given to the world. Readers of these far-off (and, I hope, happier) days will, I am sure, then regard the phenomena at Borley as even more convincing than they appear in my book.

I have said little about the reception of the book, which has been most gratifying. In a long and sympathetic review in *The Times Literary Supplement* the writer makes a point that I noticed, and ought to have recorded: "The phenomena of the *Poltergeist* have increased and deepened in a fairly consistent ratio according to what we may assume as the potentialities of the occupants for providing 'power,' " and compares one of the occupants of the Rectory with Hester Wesley, the probable and unconscious prime-mover in the Epworth Rectory case. This is absolutely true. *The Times Literary Supplement* was good enough to put the book on its "Recommended" list.

Among other reviewers, Martin Tindal says (*Time and Tide*) that the publication of the book is "amongst the events of 1940." Richard King, in the *Taller*, remarks that it is "the most convincing account of a *Poltergeist* I have ever read." The *Manchester Guardian* calls it the most fully-documented account of an example of a *Poltergeist* in existence. Howard A. Gray, in the *Observer*, declares "that there will not be a more teasing book published this year." The *Church Times* says the history of Borley Rectory "is likely to remain among the most remarkable contributions ever made to the study of the paranormal." *The Listener* speaks truly when it calls the Borley mystery a "wonderful story." Most of the reviews are in the same strain. The reader is already acquainted with Dr. C. E. M. Joad's reviews (see *LIGHT*, November 21st).

There is still work to do at Borley, and some day I hope to do it. For example, we might dig up the large stone on the lawn, and ascertain whether the remains of "Mary Lairre," the "nun," are still there. The Planchette script declared that that is where the nun is buried. Then we might hold the Requiem Mass (with the aid of a priest, of course) in the kitchen of the Rectory, as requested by "Mary Lairre." This part of the house is still fairly intact. We might watch and wait for the "girl in blue" at the burnt-out window. She has been seen since the fire by at least two witnesses. But one has little heart for investigations these days, though I might perhaps resume my work at Borley in the coming spring.

"IMPOSSIBLE" PREDICTION COMES TRUE

THE following is an extract from a letter received by Mrs. Rose Livingstone, regarding messages given to an inquirer during sittings at the L.S.A.:

"I write now to tell you of an odd fulfilment of one of your messages—a prophecy repeated at several sittings, which amused me by its apparent improbability. I had to reduce my way of living, and so divided my house, which is somewhat straggling, into two—letting the smaller portion to good tenants. More than once through you I was told it was to be divided into *three*. Well, now it has actually come to pass.

"When war broke, some most undesirable evacuees were cast upon me. They disliked village life, and soon departed for Brighton, leaving a legacy of spoiled beds, etc., behind, and a dread of future evacuees. This whole district is crowded with refugees from London, and the Billeting Officer is asking pertinent questions. So, to avoid a worse evil, I have let the top rooms to more congenial people who are coming here this week. And there is your message fulfilled. The Hermitage is divided into *three*. A week ago I would have told you it was *impossible*. It is three years since the first message came."

SIR O. LODGE'S SCIENTIFIC RESEARCH NOTES

The Liverpool University Library has received from the representatives of the late Sir Oliver Lodge a collection of his books, pamphlets and manuscript notes on his original researches, a selection chosen specially to typify the affection he always felt for Liverpool, where so much of his best work was done.

The collection includes a small selection of books from his library, and twenty-seven pamphlets on educational and philosophical subjects, some of them very scarce, presented to him by colleagues and other Liverpool men of learning while he was Professor of Experimental Physics at University College.

His own work as a scientist is comprehensively illustrated by sixty-seven reprints of articles by him. In addition there are thirty manuscript volumes, partly his notes as a student, partly drafts of his lectures, and, most interesting of all, notes of the researches carried out while he was experimenting in Liverpool, including accounts of his famous experiments on wireless waves and on the problem of ether-drift. (*Liverpool Daily Post*).

Light

All communications for the EDITOR should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." 'Phone Kensington 3292-3.

EDITOR

GEORGE H. LETHEM

AS WE SEE IT

TO BANISH WAR

IT is sometimes asserted that general acceptance of the fact of proved Survival would lead to the banishing of War from the world. Although we are certain that such acceptance is greatly to be desired as an essential step towards human progress, we have never been convinced that it would necessarily lead direct to universal Peace.

Christians and Muslims, for instance, have proclaimed human Survival for centuries; but not only have they fought each other, they have fought amongst themselves times without number and are again engaged in a mixed mass in the present terrible struggle.

Wars of all kinds—between nations and between individuals—arise out of quarrels which have selfishness as their root; and such quarrels, unhappily, are not unknown amongst Christian believers in Survival and even amongst Spiritualists; so that it would seem that the root-cause of War is not destroyed by belief in, or by knowledge of, Survival, or even by lip-service to the doctrine of the Fatherhood of God and the Brotherhood of Man.

Something more is evidently needed. Dr. James H. Hyslop stated the problem when (as quoted on the adjoining page of this issue) he declared: "Selfishness is the *only sin*; it has many ramifications, but all other sins can be interpreted as forms of Selfishness and all virtues as Self-Sacrifice."

So that, to put an end to War, Spiritualists—and all others concerned—must not only proclaim the certainty of human Survival; they must also proclaim the devastating evil of Selfishness in all its forms—individual, social and international—and be ready to banish it from their own lives and to tread the difficult uphill path of Self-Sacrifice. This, we fear, will be regarded as a counsel of perfection, impossible of attainment on this side of the Millennium and not likely to be popular either with individuals or nations in our day.

WHAT KNOWLEDGE OF SURVIVAL CAN DO

Meantime, knowledge of Survival *can* bring much-needed help and consolation to people bereaved by the War, and to those—now the great majority—whose lives are in constant jeopardy because of the War. It is good, towards this end, to have the assurance of men like Sir Oliver Lodge, Camille Flammarion and Dr. James Hyslop that the evidence available enabled them to declare that Survival is "scientifically proved." These men—all three now on the Other Side, after giving brave and sustained witness on this side—were leaders of thought in their respective spheres of knowledge: Physics, Astronomy and Logic; they knew all the laws of evidence, all the scientific methods of experiment, observation and deduction, and they each declared—after long enquiry along lines selected each by himself—that Survival is a certainty due to the operation of natural law. These declarations should provide a secure starting-point for any thoughtful person who wishes to find assurance for himself or herself.

Inquirers are sometimes discouraged by the proclaimed disbelief of present-day scientists. It is unfortunately true that a large number of scientists still adhere to an outgrown materialistic philosophy, and refuse, on *a priori* grounds, to give serious consideration to the evidence for Survival; but this is a matter in which numbers are not all-important. That three great learned men, like those mentioned, have

(Continued at foot of next column)

RESURRECTION OF THE BODY

I HAVE read with appreciation and much agreement your article about Rev. Pat. McCormick's "Final Message," but I would like to comment on one statement which appears (variously expressed) in many Spiritualist articles. I refer to the sentence beginning "Like other Anglicans, he had of necessity recited the words of the creed." This implies that he did not believe what he said. I recite that clause (the "resurrection of the body") deliberately and I do believe what I say.

I will explain; but first I would say that I think Spiritualism would be more widely acceptable if Spiritualists were not so prone to attribute insincerity to those who recite the appointed Church formula. I hold that a margin of re-interpretation is a legitimate claim to make—not one that involves insincerity, if it is made openly.

It is obvious that many in the Church have identified the "resurrection of the body" with the resurrection of "the flesh," but by no means all. Origen and those in the School of Alexandria, who followed St. Paul's teaching, held a most spiritual belief concerning the resurrection of the embodied soul.

I hold that, despite differences of interpretation, that clause in the Creed ("I believe in the resurrection of the body") has borne valuable witness to the truth that man's future life will be as an embodied soul—not as a "shade" or phantom as the ancient Pagans seem to have supposed. That was the truth to which the materialised appearances of the risen Saviour bore witness. St. Ignatius quotes the words of Jesus not exactly as Luke gives them. He wrote that Jesus showed Himself and said: "I am not a bodiless phantom." "Flesh and bones" is probably a later version.

Latitude of interpretation is a fair claim. We all exercise this right. The sacred word "God" bears various meanings, even among Christians; also the words "Creator" and "Creation."

HELEN ALEX: DALLAS.

NOTE.—We certainly did not intend to suggest insincerity on the part of Pat. McCormick. Like other Clergymen—we are told that they are many and that their number is growing—he recited the words of the Creed expressing belief in the "resurrection of the body" without alteration, but made it clear in his ministrations that he interpreted them as referring to the rising of the spiritual body—he did so in the article from which we quoted, when he referred to the resurrection appearances of Jesus. There was, therefore, no doubt as to his views.

It is unfortunately true, however, that some Clergymen and many Church Members, probably the majority (Anglican and others), still interpret the words as referring to the resurrection of the physical body at the "last day," and continue to present that interpretation to their young people, many of whom join the ranks of unbelievers when, at school or college, they are told, and become convinced, that the resurrection of the physical body, at the "last day" or any other day, is an impossibility. They reason—mistakenly—that as this part of Church teaching is manifestly untrue, all the rest *must* be untrue also; they are not aware of the inner or esoteric interpretation to which Miss Dallas refers—which is undoubtedly the one that conforms to the facts as Spiritualists know them and may quite possibly have been the original teaching of the pioneers of the Church.—EDITOR.

(Continued from previous column)

studied the evidence and been convinced that Survival is certain—and there have been many others equally great—is a fact which outweighs the disbelief of three thousand, or thirty thousand, who have made no inquiry.

WAR AND BELIEF IN SURVIVAL

HOW does the belief in Immortality affect the problems of War? What are the problems of War? The answers to these questions are not simple. But the one element that enters into both answers is the problem of Death. If War were a pugilistic encounter, in which both combatants came out alive, Psychic Research would have nothing to do with the issue. But the central interests in War are Human Ideals and Death. In War, Death comes to the strongest of the race, and comes without the ordinary calculations and risks of life.

In the normal conditions of existence, the healthy man has no time or interest to spend in thinking about Death. The attainment of our Ideals is the object of action, and when these re-occupy attention the prospect of Death fades into the margin of consciousness. If we cannot achieve our aims and are attacked by disease, we lose interest in life and calmly await the end.

It is true that human kind cannot be classified in this hard and fast way. For there are large numbers that can never lose sight of the grave in their thought and action. But the majority of men are Stoics, if not in virtue, in the habit of taking things as they come and wasting as little energy as possible on the fear of Death. Lack of time, or fear of losing the game, keeps the dread spectre below the horizon.

But when War confronts us, it brings certainties and risks that we do not have to meet in the regular course of normal life. The one thing that hovers always in the field of consciousness is the prospect of losing Life and Ideals at one stroke; the question for the man who values his present existence is whether the sacrifice is worth while. Death or maiming for life confronts the soldier every day of his career, and he will feel the tragedy of the situation in proportion to the value which he places on Life.

If we asserted that a belief in Immortality is essential to the making of good soldiers, that unqualified statement would meet with instant denial. There are instances in which the belief has favourably affected the character and the courage of soldiers . . . But it is far from universal . . .

A PARADOXICAL SAYING

Christ made an interesting statement which seems paradoxical, when He said that he that would have his life must lose it. No saying was ever better justified than this. But it is true only when we understand the spiritual sense in which it is to be taken. No doubt there is a verbal contradiction, if we take the term "Life" in the same sense in both parts of the sentence. But if the teaching means that the man who voluntarily gives up his Life for an Ideal loses nothing in the economy of the Cosmos, it furnishes an effective basis for the Ethics of both Peace and War. In fact, no man ever attains salvation in any other way.

The mother and father who are tormented by the fear that a son will be killed in the War forget that his sacrifice, if voluntary, is his salvation. His life in peace might have been anything but his salvation. But when he resolves to be a man and to stand for right in the world and is willing to give up his life for that service, *he is saved*. Most Christians worship their Saviour because He sacrificed His life on the Cross for their redemption, but they do not want their sons to follow His example. They accept the vicarious atonement, but are not willing to make it.

If Psychic Research can assure man of a Life beyond Death, it will put the materialistic love of physical life to shame. There can be no doubt that the Materialist is right if he can show that no Life after Death is possible. Man must then make the most of the present and perform as few sacrifices as possible to attain his ends. But if it is certain that Consciousness and Personality continue beyond the grave, it will be much easier to surrender the present and to live the heroic virtues.

Indeed, they will even be less "heroic." We admire the hero for the sacrifice he makes; but if losing one's life is gaining it, Nature requires no such sacrifice of us as the Stoic demands. Sacrifice is not ultimate sacrifice. We make it such only by our false theories. In fact, we might say that our admiration is directly proportioned to our unwillingness to be heroes ourselves. It is the coward who most admires courage. The soldier does not think of his virtues nor of his right to the respect of his fellows. He is not actuated by the desire to be thought heroic; so much the more, then, he needs to be led away from the temptation to value his life according to the pleasures he can secure if he refuses sacrifice on behalf of his country or justice.

Psychic Research, at least as a part of its service, can administer a benefit to the world if it can remove all temptation to disregard the appeal to duty and to higher ideals.

THE ONLY SIN

Selfishness is the only sin. It has many ramifications; but all other sins can be interpreted as forms of Selfishness, and all virtues as Self-Sacrifice. This maxim once seized, the path of duty is clear to every man . . .

Supreme devotion to duty at the sacrifice of Life is the one revolutionary decision for every man to make; his Life then conforms to the Order of the Cosmos and his salvation is assured. It is assured because his Life goes on, and his compensation is the permanent consciousness of having done the right thing and paid the price . . .

Salvation is a state of mind, not any external achievement . . .

If we can scientifically guarantee a Future Life, we shall have shown that Nature values Personality or Consciousness more highly than physical life, and we shall be in a position to urge the realisation of Human Brotherhood with tenfold force.

(From the book, *Contact With the Other World*, by James H. Hyslop, Ph.D., LL.D., formerly Professor of Logic and Ethics in Columbia University, U.S.A., published in 1919 by the Century Co., New York).

PROPHECY AND CLEARING-STATIONS

IF Mr. W. Harrison had read my letter (October 17th) properly, he would have seen that the suggestion of "object-prevision" did not come from "Sinim," as he states, but from my mediumistic friend Rosemary.

The part played by free-will in prophecy seems to me to be bound up with the more important question of our larger personality. This Greater Self appears to know much more than our conscious self, and Sir Oliver's Greater Self may have known all about the house he would one day occupy. The Guide of the Clairvoyant he consulted probably saw a picture of it in his "surroundings," or aura, or whatever name we prefer to give to the impregnated thought-sphere we all carry about with us.

If so, Sir Oliver's subconscious foreknowledge of it would be so sure as to make the free-will considerations Mr. Harrison tabulates seem relatively of small account. Any one of them, of course, might have upset the prophecy, but they did not, and so the picture became a reality.

May I take this opportunity to thank many readers of LIGHT who have written to me on the subject of "Clearing-Stations in Borderland?" The day after the Coventry tragedy I was again reminded by the Rosemary Guides that the need for these was urgent. Every home-circle should try to set apart one room to be used by their Guides for this purpose, day and night. Their friends on the Other Side would do the rest.

FREDERIC H. WOOD.

252 Hornby Road,
Blackpool.

Greece: Some Psychic Experiences.**3—AFTER THE TOUR: A GRECIAN RECITAL**

By WALLIS MANSFORD

ONE day when in Greece, I drove to Cape Sunion, which stood high in Byron's favour. The Cape, rising from the Aegean Sea to a height of several hundred feet, is surmounted by the ruins of a magnificent temple, erected to Poseidon, the God of the Mediterranean. When there, after bathing, the Poet would climb the rocky summit, and sit for hours looking out on the Cyclades. It was then his poetic fervour rose to its sublimest heights, for the beautiful vision that met his gaze reacted on his muse.

When at Cape Sunion, I found its entrancing beauty so enthralling that I passed into a state of ecstasy and composed a short poem, which I posted the same evening to the Editor of *The Athens Times*. On the Saturday following, sailing out of the harbour of Piræus, bound for home, as I stood upon the deck of S.S. *Patras II.*, taking a farewell look at the Parthenon, set in stately magnificence on its hill (a scene that I was thinking Byron would have often witnessed and loved) news was brought to me that my little poem on Cape Sunion, composed in Byron's honour, had been published that morning in *The Athens Times*, a fulfilment of the prophecy made to me by the Poet ere I left England: "That whilst in Greece you will compose something more to do with me."

Sailing westward out of the Gulf of Corinth, the last glimpse I had of Greece was the harbour of Missolonghi, that shone out across the waters of the Ionian Sea, illuminating the gathering darkness, and luring my thoughts to the time when Byron—the Poet Liberator—lived, suffered, worked, and died there so magnificently for Hellas!

It was then I formulated the idea of paying further homage to the memory of the three Poets, who had unquestionably accompanied me on my pilgrimage—this to take the form of a Lecture-Poetry Recital on "Greece and its Associations with Byron, James Elroy Flecker, and Rupert Brooke."

On my return home, each of the three Poets hastened to "come through" to congratulate me on the great success of my pilgrimage.

Rupert Brooke said: "Isles of Greece! Isles of Greece! I was with you there, and was surprised how much they made of me. How they felt honoured at my being buried amongst them. At the unveiling ceremony, many nice things were said of me in other languages; what a crowd and what an atmosphere! . . . The soldiers were dressed in skirts, not unlike the Highlanders (a body of Greek soldiers surrounded the statue dressed as described). The statue, symbolic of a Poet inspired, is a bold one. It needed courage on your part to go to Greece. I urged you to go, and love you for having gone. I like the idea of the proposed Grecian Recital. Am very pleased with your thought of including my jottings from my Mediterranean Note-Book, the public will like this. I particularly like the loving way you have filled in the blanks, no one will realise which they are. This is as it should be." (Some words were missing, and these had been filled in to complete the sense and rhythm.) Rupert concluded his message: "Every step of your way in Greece was guided by the spirit-people. They saw to all your appointments, and ensured your meeting the right people."

When James Elroy Flecker "came through," I asked him if the part of the Recital programme concerning him was to his liking? He at once said: "Is it correct for my name to appear second, instead of last?" It was not until I had explained that the Poets' names were arranged in chronological order and not in order of merit that he was entirely satisfied. He added: "The programme is splendid; all three Poets will be helped. You have linked us together like three brothers. Our works are a counterpart one with the other."

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"came through" from the Poet band on the other side: "The Poets concerned like the new Recital in hand. They will enable you to carry all before you. Rupert says: 'How fortunate you are with your Chairman'." (Professor Lascelles Abercrombie, the Poet's close friend, had consented to preside). "Flecker says his wife will be present . . . Now Byron comes to say all will go well. The success of the Grecian Recital will surpass all expectations. He is influencing someone in a high station of life." (The next morning's post brought me a charmingly worded letter from His Excellency D. Cachtlananos, the Greek Minister, to say he would be very pleased to attend the Recital.)

The Recital on "Greece and its Associations with Byron, James Elroy Flecker, and Rupert Brooke" was given on 9th March, 1932, in the appropriately Greek-planned Theatre of the London Institution, before a large, distinguished and appreciative audience, and in the presence of Professor Lascelles Abercrombie, in the Chair; Madame Hellé Flecker (a Greek lady and wife of the Poet) who had travelled from the Continent to honour her husband's memory; and His Excellency D. Cachtlananos, the Greek Minister, who not only ably represented his nation but generously contributed an interesting and appreciative speech at the close.

To the spirit-people be the praise for making the Grecian Recital as memorable as it was original.

Space will not permit me to dilate upon the many interesting psychic messages received from the Poet-band concerning the Recital, nor upon the beautiful description of the "Clairvoyant Vision" witnessed by the gifted Medium, Mrs. Grace Cooke, who was present at the function, but I think enough has been said to prove that the Poet-band on the Other Side played a very important part in bringing to successful fruition my unforgettable "Cruise to Greece under psychic guidance of the Poets" and the memorable and original "Grecian Recital" to which it gave birth.

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